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*The Development of Religion: A Study in Anthropology and Social Psychology.* By IRVING KING. New York, The Macmillan Company, 1910.—xxii, 371 pp.

This is a book worth while. It is a thoughtful and sober statement of a well-worked-out scheme of religious history, thrown upon the background of psychological research. To the present reviewer, the historical development here outlined is of greater interest than the study of the genesis of the religious attitude or the considerations of the consciousness of value which precede it. Dr. King has familiarized himself with the most recent trend of opinion with reference to that "pre-animistic" religion which Marett postulated in 1900, and which has in the last few months claimed the support of almost all anthropologists who deal with the subject. He is cautious, too, in his use of the very treacherous phenomena which are included in this theory, and he does not speak of philosophical concepts among Algonquins or Aruntas. It is surprising, however, that he should not know of the real merit of Mauss and Hubert in calling attention to *mana* in their analysis of magic. Had he done so, he would perhaps have hesitated to classify magic as he has done, rightly rejecting as unsound Frazer's distinction between magic and religion and yet preserving the two categories for the same phenomena. For it is just this *mana*, this mysterious power which makes for religion, which Mauss and Hubert have shown to be the essence of magic. Dr. King has almost come to the point where he might see that magic is no more distinguishable in kind from religion than is superstition. The distinction which he holds (and which Mauss and Hubert also hold, although Dr. King does not seem to know that they have taken this position), namely, that religion has social sanction and magic has not, is a juristic distinction. It no more implies a difference in the nature of the phenomena than does our modern distinction between customs which the courts recognize and enforce and customs which they refuse to recognize. Moreover, the social sanction of magic is as genuine as that accorded to primitive "religion." We must guard ourselves against carrying civilized distinctions back into primitive conditions. In this connection Dr. King has called attention (page 171) to a fact which few have noticed; that our knowledge of the central Australians comes to us through investigators trained in Frazer's methods and accepting his categories. Just how much "religion" was present in that magically inclined people, the Aruntas, we do not know. Durkheim pointed out, in the *Année Sociologique* for 1902, that in the totemistic ceremonies described as

being without any "religious" content whatever there was on the contrary every indication from the setting that the ceremonies were those of genuine "religion." Now, if our sources are colored—and there are more of them in this condition than anyone knows—what are we to do with the results? In any case we cannot follow Frazer; but the subject has hardly been more than opened.

The reviewer confesses a minor interest in Dr. King's chapters on the social valuation and his endeavor to assign to religion a more or less definite place in a social-value scale. Unless this has a slightly apologetic purpose, what end does it serve? What clarity does it bring into the situation? But this may be only the reviewer's failure to understand the author's argument. In any case, what is of chief value at present in our study of the evolution of religion is close inductive investigation, from which theories may later arise. Preliminary hypotheses are always necessary in such surveys; but the author's social-value hypothesis seems rather to obscure the most interesting part of his book—the chapters which carry the narrative of religious development from a social attitude, through the origin of religious practices, to the consideration of the mysterious power in things, and then, through animism, help to trace the growth of spiritism. That in itself is a large program. It is approached intelligently and with enlightenment and is simply and well set forth.

J. T. S.

*Das Florentiner Zunftwesen vom vierzehnten bis zum sechszehnten Jahrhundert.* By ALFRED DOREN. Stuttgart und Berlin, J. G. Cotta's Nachfolger, 1908.—802 pp.

This work, which is very fittingly dedicated by the author to his teacher Professor Gustav Schmoller, is the most important study of gild organization that has appeared since the publication, in 1879, of Schmoller's *Strassburger Tücher- und Weberzunft*. It is the fruit of nearly twenty years' study of gild history, most of which years have been devoted to Florence. Commencing in 1893 with a suggestive contribution to the vexed question of merchant guilds, Dr. Doren published in Schmoller's *Forschungen* for 1897 a valuable essay on the guilds of Florence. This proved to be but a preliminary study for two scholarly volumes, the first of which was devoted to the woollen-cloth industry, while the second, the present volume, surveys the gild organization of Florence as a whole.

Dr. Doren has not exaggerated the importance of his subject. The interest of Florentine constitutional history is almost unique. It was